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Moral Education

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Moral Education

By
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"The truest test of civilization is not the census, nor the size of cities, nor the crops; no, but the kind of man the country turns out."

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INTRODUCTION.

Partly in response to the demand for more definite moral education, this is offered as an aid in such a direction.

It has been written partly in accordance with theory, and partly from practice and observation, and needs the further test of practice. Owing to interfering circumstances the writer is unable to give this further test, and offers the work just as it is.

Mr. Horace Mann, I believe, has said that as far as guaranteed by his observation, ten men fail from moral defect to one who fails from intellectual defect, and if this is the case, together with the tendency shown by the evident growing desire for better moral education, then there is both the expressed need and wish for the latter. If, too, Mr. John Dewey's statement that "What the best and wisest parent wants for his own child, that must be the community's want for all of its children," includes detailed training in morals and manners, this is another evidence of its need.

In systematic moral training it is desirable that as far as possible it should be put upon the same scientific basis as other branches of learning—taught according to the laws of psychology and education.

A knowledge of the laws of modern psychology makes it possible to give younger children teaching through making the proper mental suggestion interesting.

The ideas to be developed and applied are given in a variety of forms—some are the ordinary ethical teachings, others are proverbs, practical maxims, and so forth. Since it is not desired to interfere with any

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religious convictions, the moral teachings taken from religious sources are those which are essentially ethical. A number of the elements of common law are to some extent as given by Mr. Francis Wayland in his "Elements of Moral Science." As may be seen, there is little new to add to ethical teachings themselves—the important ones have already been given. The further consideration is to bring about a better understanding of the necessity for obedience to them, and a better obedience where necessary.

Moral teaching forms part of general government—that through education and prevention, and this being so, the consequent need is for the proper teaching and supervision of all children. It is a duty also toward the rights of the individual as well as toward those of society as a whole.

The suggestions and teachings given are suitable for the use of parents and other teachers of children.

Among educational works which may be read by those not desiring a general course of study, are Joseph Payne's "Lectures on the Science and Art of Education," Froebel's "Education of Man," Winterburn's "Nursery Ethics," James' "Talks to Teachers on Psychology," and that part of Hudson's "Law of Psychic Phenomena" which treats of suggestion.

A special preparation for teaching morals would require at least an academic education, including physiology and hygiene, and in addition a further knowledge of education and general psychology, with the study of society, including principles of social development, political economy, the history of art, religion, and ethics, with the natural history of the latter.

In literature may be read:

The best religious and ethical teachings;

Dante—The Divine Comedy;
Homer—The Iliad;
Sophocles—Antigone;
Shakespeare;
Milton—First six books of Paradise Lost;
Larned—A Multitude of Counsellors;
Modern poetry—extracts;
Such social literature as fiction;
Current events and science, and so forth.

A certain amount of general knowledge is necessary from the fact that various branches of knowledge affect the knowledge of other branches.

In general literature individual choice may to some extent decide, as it is not desirable to have too great fixedness and uniformity in required knowledge.

It is hardly necessary to say that those who teach morals should be persons of the best principles, as well as of breadth of mind and sympathy, unprejudiced, and as far as possible those who possess natural taste and fitness for such work.

Moral Education

GENERAL SUGGESTIONS.

One of the principles of education may be expressed as being the fact that the mind has its natural growth or development when the knowledge that it contains is the product of its own action upon the facts presented to it, or is founded upon such action upon the part of others, just as natural physical growth is the product of the action of the inner forces upon physical food.

Experience or observation being the general foundation of knowledge, the foundation of moral knowledge would be, therefore, no statements or precepts, but the observation or experience of conduct, developing what is right and what is wrong. Through parents' or instructors' guiding a child's observation by means of questioning, the moral precept should thus come from the child himself. The golden rule, for example, would not be given to a child as a tradition, but, through the directing of his observation and reasoning, be made a part of his own thinking—one of his own conclusions. A child has naturally, from contact with parents and companions, a small stock of ideas based upon his own observation, and that is actually his own, although it may be distorted by self-interest. As with education in general, he should not be hindered by being told what under ordinary circumstances he should be able to perceive for himself. Just as lack of exercise and proper food will dwarf his bodily growth, so lack of observation and reasoning, with lack of material for mental and moral growth, must tend to

dwarf the growth of his mind and character. Definite moral education, by bringing the moral element in conduct to attention, should tend to cause more habitual consideration for it.

As learning proceeds from the concrete to the abstract, from the known to the unknown, a child should, from the foundation of his own experience and observation, be led to the better comprehension of and obedience to moral teachings in general, without being obliged to learn by experience that might cost him very dearly.

His training in the beginning should be according to the best standards, as poor beginnings here as elsewhere are detriments in themselves.

Many moral rules are general, and children need help in applying them. Wherever possible, the application of the general principles of morals should be taken into the details of conduct, and not only into slight matters, but into great affairs.

Stating the intellectual processes in a general way as perception, reason, feeling and will, terminating in choice and action, either in thought or outward conduct, it follows that moral education must consist in bringing before the mind material for perception from the moral standpoint, in cultivating a habit of correct and unprejudiced reasoning to conclusions; in reasoning, encouragement, and discipline where suitable, in the matter of execution or practice. Another part is, through the presentation of good examples, to inspire, as is expressed in the following: "But virtue, by the bare statement of its actions can so affect men's minds as to create at once both admiration of the thing done and desire to imitate the doers of them."

Applying to the individual a method which is seen to have been applied to the race during its earlier stages of development, authoritative prohibition or warning is

needed for moral teaching during the individual's earlier stages of growth. With older children, those who have reached a stage of reason, the reasoning in connection with the principles should tend to give the proper comprehension and love of good, and as far as possible the consequent will to put it into practice. This is expressed in the following: "Proper conditions are better guaranteed when the good or evil consequences of actions are rationally understood than when they are simply believed upon authority."

In the introduction of the formal teachings of morals, as to another study, it should be shown why it is undertaken—its value and necessity, its relationship to individual and social welfare. Morality, and moral teaching and training, should be shown as means and not as ends. Such teaching is to create the necessary regulative element for conduct—to aid in cultivating, toward great and small affairs, the right spirit, of which right conduct and other conditions are the natural consequences. It is to promote thoughtfulness and considerateness, the lack of which, as well as wrong motive, may cause harm. It is to promote moral self-activity. The necessity of learning in the beginning what is right and wrong, not only to promote the welfare of others and self, but to avoid the punishments which may come from ignorance, should be taught, and that such teaching upon the part of elders is a duty toward every child. The various forms of reward and punishment for right and wrong conduct should be shown, the nature of arbitration for the redress of grievances, the facts which may modify judgment, the nature of prevention and cure, the element of reparation, or undoing of wrong, and that of suitability of the remedy to the cause and nature of the offense.

The meaning of the words "principles," "character,"

"conscience," "motive" and "habit," and the duties in connection with these factors, may be taught.

In questioning as to right and wrong courses of conduct, the imagination may be led to conceive the state of affairs resulting from the general practice of each: for example, to picture the state of society if every one redressed his own wrongs, hated, robbed, and killed his neighbor if he chose, was indolent, untruthful, unjust, unkind, rude, and so forth; and on the other hand to picture a state of affairs where opposite circumstances prevail. It should be shown that even in individual cases wrong conduct is socially destructive, and that the opposite conduct is constructive. The consequent duty of each to self, each to all, all to each, and the rights of others, as judged by the rights desired for self, should be considered—the necessity of morality for the common good.

From examples as varied and interesting as possible, the truth, precept or knowledge may be derived or impressed; then both through varied theoretical applications and through actual practice where suitable, be expressed by the children themselves. This, for younger children, should give good suggestion in an interesting form. Such examples should include illustrations of the truth that knowledge of what is right is only a part of right—that morality consists in its execution.

The variety of forms in which the truths are presented to them, and which is necessary both for proper interest and in order to reach the different types of mind, may be given as in other studies, as for instance stories read with the moral action left blank to be filled out by pupils. In such cases not the exact words or facts, which with unfamiliar matters cannot be known, but the spirit of the action, should be regarded. Each child should as far as possible be required to give an opinion, not only to be

certain that he has exercised his mind, but that the nature of his decisions may be known.

In presenting what may be termed a moral problem, requiring children to say what they think is right, why to their minds it is so, the causes, direct or indirect, the effects known or possible, and so forth, there should, in using attractive instances, be not alone greater interest but greater insight. In matters involving the application of principles with which the children are familiar, they should as much as possible be required to solve the problem without outer help, just as with mathematical principles. In presenting a case that is afterward left for later solution, the anticipation of having the answer demanded should keep the matter before the attention for a longer time, but this should not lead to copying, without thinking for self, the answers of others. Guessing, in the sense of speaking without thought, should be discouraged, and preference given to those who give evidence of right spirit and consideration. It may sometimes not be possible for children to grasp the particular idea, and it should then be told them, but not until they have made the effort to think, and have concentrated their interest and attention upon it. Where it is wished, conclusions may be put into the form of known quotations expressing them, and in this way help be given toward the understanding of moral truth as spoken and written by others. The memorizing of such is also valuable. In many fairy tales, too, which belong particularly to childhood, there is a moral teaching which should be brought to observation.

Children's different ideas should be heard and discussed, not alone as adding to the general interest, but for the benefit of teacher as well as pupils, for as is known, there is much to be learned from children themselves.

In some cases children may require individual teaching at times, in order to impress ideas when there are no distracting outer influences.

Where interest is especially desirable it is well to remember that children are fond of stories expressive of action, but the exclusive use of such should be avoided, as tending toward a taste that is satisfied with nothing else. A fair balance as regards action and passivity gives both moderation and variety.

Lessons should be suited as in other studies, to the mental capacity and power of attention. A moderate and suitable amount properly cared for is all that should be attempted in a single lesson.

Some of the rules given are suited principally for older children, but whatever part is suitable for those younger may be used, omitting the others, or making them more simple.

In the moral training of children they should not be expected to be immediately made perfect—moral, like other growth, is a matter of time. Much must be overlooked. In unimportant matters children should not be held too strictly and constantly to rules—the chief requisite is that they should know what is right, as many children act wrongly from pure ignorance, and would willingly do right if they only knew it.

Where, too, a child is naturally sensitive and conscientious, moral knowledge is what is chiefly required, as the child's own conscience will on the whole care for the rest. As such a child suffers from the slightest trifles, this must be considered. Over-conscientiousness should be restrained by right reasoning showing that reasoning and judgment are needed even in the doing of right.

Moral training in the department of practice or execution of moral knowledge—the drawing of the will into right channels, needs especial care with those of unde-

veloped conscience and love of right. In all such teaching great discretion is needed in order not to defeat the very end sought. The spirit of co-operation in a common cause is necessary.

Training should never deteriorate into a perpetual annoyance of children in regard to conduct, which is injurious. If they are taught good principles in such a way that good is made attractive and desirable, their own minds should be trusted to a great extent, with help in practice given as discretion and experience see necessary. As it is children who know the least, every fair-minded person must see that they are not always to blame. In this way children's faults are often those for which their elders, and not they, are responsible. The older person, in exercising his or her mind to find the natural and wisest remedy for faults, particularly the preventive one, has the more important duty. For this reason it is well to seek the cause of failure in all concerned, and this from others where necessary.

The natures of children and circumstances vary so much that only general suggestions can be given—individual judgment must be used. Lessons may often appear to have no effect, but this should not be accepted as a discouragement but a frequent phenomenon—results in some cases appear later.

Teaching should succeed as far as through heredity, early training, and general capability it lies in the pupil's power, and as far as through patience, perseverance, thoroughness, intelligence, earnestness, and love of good, it lies in the power of the teacher. The great necessary effort is toward bringing about the inner conviction which leads to the pupil's self-active effort toward morality.

Together with the fear of making no progress should be avoided the opposite extreme, that of fearing that

humanity may become too good, for after centuries of teaching it has still the need of greater good.

Owing to an old idea connected with the word teach—that of giving children instruction through the labor of the teacher's mind instead of that of the pupil, in part at least, the word develop is used synonymously with teach. The ideas to be developed are for convenience made separate and distinct as far as possible.

The rights of children to justice should be observed, and they should not carelessly be misjudged or misbelieved.

In the development of their own sense of justice, children should from their suffering from the wrong doing of others be led to see that others should have the same justice from them that they wish for themselves. From judging rightly as to what touches their own interests they should be helped to judge rightly as to the rights and interests of others, and conversely, from judging calmly and reasonably as to the affairs of others which do not touch their own interests or prejudice, they should learn to judge calmly and reasonably as to their own exactions.

Before language is developed, ideals should be held up to children in the conduct of those surrounding them. This is, of course, quite as necessary afterward.

From associated reading and other sources, in later education, examples of good ideals may be given, and when moral knowledge has advanced to some extent, children should be asked what good qualities they wish to cultivate, and so be led to set ideals toward which to aspire. The setting of good qualities, and good principles or rules of conduct, should have the element of self-activity and spontaneity as far as possible. In connection with the setting of ideals children may be helped to make a summary of as many and varied elements of good char-

acter as they can, and including both major and minor morals.

In speech and other conduct appeals should be made to good qualities.

The fact that a great element of life is choice—a constant succession of opportunities for choosing, makes the proper guidance of choice, and the placing of it upon children an important part of their training.

In all cases where a choice either way will do no real injury, what is for and against the point in question should be made clear, with encouragement or warning as the case may demand, and the child allowed or obliged to make his own choice, and enjoy, or suffer from, the consequences. This helps in the foundation of self-government, the perception of parents and teachers in their true relation as helpers instead of arbitrary rulers, and the seeking of their advice instead of avoiding it. This should aid in creating the proper confidence between children and their parents or other guardians, so that the necessary oversight of their general conduct may be accomplished in the best way. Where children's choice brings its own punishment, which should not be too severe, they should be allowed to abide by it, and the lesson learned should strengthen the knowledge of the necessity for obedience to right, and increase the love for, and influence of, the adviser. Through just and right treatment, which is a fundamental kindness, children should not only love but respect their elders. Much of government should be seen as proper reasoning, explanation, teaching and guidance, instead of restraint alone, or of finding fault.

When mistakes are made and suffered from, not an antagonistic attitude of mind, but the reasoning and sympathy which make clear that the child's own choice took it out of the power of the parent or instructor to help

him, and which guides the development of the lesson to be learned, is the better course, and avoids the tendency to hard feelings. In placing a child upon his own feet in this respect he must learn that each must accomplish his good and happiness, and that of others as far as he is concerned, by his own choice, his own effort.

To be ruled by outer force should be shown as belonging to infancy and ignorance.

The love that parents have for their children should avoid the prejudice which fails to see their faults, and the prejudice of the opposite extreme, which sees faults alone.

With young children, before the age of spoken language, the universal sign language is the necessary means of communication in letting them know what is required of them, and the method of kindness, gentleness, patience, and firmness, with encouragement and reward as they approximate or succeed in what is wished, is far more influential in bringing about pleased and willing obedience than teaching by means of blows. Only what is really needed for them is best—all annoyance by foolish and unnecessary requirements should be avoided, as a child's business is to grow, and then to learn primary facts through self-teaching. For this reason, peace, proper sleep, proper temperature, general cleanliness, pure air, pure water, pure food, and the supply of opportunities for self-education and amusement, with the right guidance, are what are needed. The amusement given children by others requires moderation, as even what is pleasing creates irritation and distaste when overdone.

For the parents and nurses of young children to have some knowledge of the principles of education should be for the greater pleasure as well as benefit of all concerned. In addition to this, the proper physical care, and such

knowledge as to avoid spoiling a child by annoying, rocking, unnecessary handling, and so forth, are needed.

When any particular training is necessary to be given a child, it would be well that as many other matters as can be set aside should be so for the time, and the attention devoted to what is required. If rightly used, the time taken should prove an economy and wise investment in the end. With the love which considers what is for the real good of a child, and a thinking mind, the firm will that in being calm arouses no antagonism is accepted with less resentment. A calm but firm will, and its unfailing exercise in the keeping of rules, promises, and requirements which a child itself knows to be right, outvalues a forest of birches. The fact that a person means what he says is respected. The integrity of the executive power is needed in small matters as in great ones. As to rules and promises, it is perhaps unnecessary to say that they should not be made upon impulse, but upon consideration, and if found to be wrong, should be retracted.

A child, like a grown person, cannot have an appeal made to his reason and good sense if his mind is prejudiced by anger. When he is in an undisturbed frame of mind, the impersonal necessity upon the part of parents or others, for any punishment that is not naturally brought about by his own free choice, should be developed—that punishment, whether through parents or others, comes in kindness to keep him from injuring himself or others persons, and that the general law must be obeyed by elders as well as by children. The fact that upon the part of parents it is not a pleasure but a duty, disobedience to which would bring punishment, to the parent himself, should be shown—that the highest authority is that which is kind and just.

Before their going to sleep is, for several reasons, one of the best times for speaking to children of their con-

duct. It gives the opportunity for the mind's action during sleep, and is the time when, after the expending of their superfluous energy during the day, they are more subdued. Often a mere quiet conversation regarding any particular misbehavior, made at this time, is all that is needed to prevent its repetition, even with a strong-willed child. For the reason that impressions made during the day may affect the sleep more or less, it is desirable upon general principles that children go to sleep in a peaceful and pleasant frame of mind. Not only before sleep, but suitable at other times, simply to speak calmly and reasonably about the nature of the wrongness of any conduct, and the nature and need of the right, even if there is no reply, letting the ideas accomplish their work themselves, should aid in governing children by reason, and in aiding their own self-government by reason.

If a child falls, or meets with any of the numerous mishaps to which children are liable, it is wise first to teach it to seek the cause, instead of having its hurts kissed, or of being encouraged to feel resentment at what is not to blame. The kiss distracts attention from what is really to blame—its own ignorance, wrongdoing or carelessness. After the child has perceived and acknowledged the cause, with the resolution to do better, the kiss is then in its place as an expression of sympathy. To teach children to seek the cause of ills and mishaps is to use a means which tends to prevent future and possibly greater ones, and it is in this way by far the best form of kindness. Weak indulgence, which does not consider the real good of children, is, like unreasoning severity, not a true love of them.

If a child has been guilty of any little act of thoughtlessness, disrespect, or whatever it may be, that necessitates being mentioned, it is well that he should if possibly think for himself what it has been, as a help toward

making his own mind self-helpful in such matters, as well as to amend the fault. As a help toward self-activity in remembering about things to be done, and so forth, a child should be asked after the required time, instead of being told beforehand. This gives the mind an opportunity to think for itself.

In all teaching that is contrary to the selfish wishes of children who have not learned to accept and profit by the just correction given by others, the possible protest should be allowed for, and not considered a token of unrelenting disobedience. The good should be trusted.

Punishments outside of the natural ones, which should be used as far as possible, should not be meaningless and arbitrary, but proportionate, and suited where possible to remedy the cause of trouble. If exact undoing or suitability is impossible, then something which in itself will be of benefit to the child, or through the child's activity, of benefit to others, is necessary. In cases where financial reparation for wrongdoing is possible and suitable, children should earn the money themselves, and make the necessary reparation.

Self-activity in the matter of conscience is the desired end, and to be encouraged by first giving children an opportunity to say for themselves what should be the natural and conscientious reparation for their wrong doing. The proper nature and form of self-judgment should be aided by the older person where necessary. Where a child's own conscience cares for such matters, nothing further is needed except reasoning and restraint in cases of those who are inclined to carry conscientiousness to injurious extremes. Self-judgment, like what may be called self-choice, is the placing of children upon their own responsibility where suitable and possible, and like self-choice, is a part of general help toward self-government.

In the matter of punishment in general, the differing

natures and stages of progress of children must be considered. Some whom no amount of corporal punishment could influence to obey are thoroughly rebuked by a simple reproof, or may be persuaded by reasoning, while others, to whom a reproof is nothing, find in corporal punishment the most convincing of arguments. As the question of general development must touch punishment as well, corporal punishment must disappear as children are brought up by thinking, instead of by contention and physical force. Prevention of wrong is the matter of primary importance, and in addition to proper teaching and so forth, the employment of children's energies in proper channels as regards both work and play, is a remedy of this kind.

It is important that children have nothing done for them that they can do for themselves. The fact that at the time it is easier for elders to attend to the matter themselves than to show children how it should be done, it is necessary to guard against. The little added time and trouble will more than repay itself—in this respect the more difficult way at the time is the easiest in the end. Children should learn to wait upon themselves as far as possible. Even as regards their toys, those which they can make for themselves must through the exercise of their own ingenuity, their self-activity, add to the pleasure taken in them.

As the beaten path is the easiest to travel, beginnings should be prepared for, and the foundation of good habits laid by giving conduct in its various phases the right direction from the first. In this way much of moral teaching and training is in its place in childhood.

Anxiety, poorly directed effort, and the consequent waste of time and strength, should be prevented by thorough planning beforehand, and the seeking of instruction from others where there is ignorance of the best method

to pursue. In all labor, to plan it is to help to master it instead of being driven by it.

By reason of the influence which parents have with children, it is important that they should see their responsibility in this respect as in others—not only to give children their necessary training, but in themselves to be examples of the virtues which they would have their children cultivate.

Apparent laziness in children needs to have its cause sought. It may be from lack of physical strength, lack of a congenial form of expression for their energies, lack of proper training, faults of character, and so forth. With the uncongenial, for example, children may be shown that even the uncongenial for a time is often a valuable discipline, and with a right attitude of mind, and the mastery of difficulties, may be the necessary preparation for what is more congenial.

It is with some a question as to whether a child should be rewarded for doing what is right, and if application is made from the case with older people, it is quite as proper to reward them as their elders, although not in every case necessary.

In dealing with some matters, simply the ignoring of them is what is needed. Where a repetition of any particular conduct is not wished, a preventive measure, that of not permitting the opportunity, may be used when others fail. When there is not opportunity for reasoning, as in emergency, the diversion of attention to other matters, which is employed with smaller children, is valuable for older ones as well. Competition is another means which in many circumstances may be used to encourage effort. In part of moral training, such as with some of the teachings in regard to manners, demand may be necessary, just as in having a child read a sentence properly. In many cases in general, there is little doubt that failure

to do right comes not from a love of wrong, or because the right is difficult, but because it is not demanded or expected, as well as taught or suggested.

While in some teachings the right and wrong should be shown, in others it is necessary to suggest only the right conduct.

It is not desirable that all should express good in the same way, but each through his own individuality.

The right expression of esteem, and appreciation of children who do well, should not be neglected.

The tendency to imitation must be considered—the fact that children unconsciously imitate or are influenced by others both young and old, and they need to be taught to choose that by which they should be properly influenced, and to avoid the opposite. This applies to them equally when they are older.

Until children are old enough to care for such things of their own accord, right companions should be selected for them, and a part of their general training consists in helping them to choose such for themselves, giving the reasons why.

Many teachings in manners as well as in other morals need pantomime and play, just as in ordinary teaching, and actual practice where possible, as in the proper handling of articles at the table, and so forth. This adds, too, to the needed interest. If this method were used in showing children how to take medicine, and so forth, it should tend to do away with some of the difficulty in managing them when they are ill.

Moral teaching should to some extent take account of moral and mental abnormalities such as lack of a sense of responsibility, in practice as well as theory, failure to perceive the faults of self as such, failure or refusal to see the truth, and so forth. Such cases as would require special attention should if possible have it. Some of such

apparently trifling faults may through neglect become serious deficiencies in after life. Moral teaching, help toward self-help, should guide toward general normal standards, and the cultivation of a proper balance as regards the physical, mental and moral, avoiding that which is one-sided, self-centered, and so forth. It should supply the regulative and co-ordinating element which should make of all a unity, a proper individuality. Another part of such training is to aid children in using their own minds where there is the tendency to be aimlessly and unreasoningly influenced by the suggestions and opinions of others, to aid in correcting possible faults of heredity and environment, and wrong tendencies in general.

The great moral teaching concerning moral teaching itself, is not to carry it to extremes.

It is desirable that with regard to both home and school, education should be consistent and harmonious.

Owing to the fact that children ordinarily inherit their natures from either or both parents, and receive from the latter their early training, a primary responsibility for their conduct rests with their parents. Outside of what discipline is ordinarily necessary, a teacher's time, in justice to all, should be infringed upon as little as possible by the necessity for giving correction.

As children grow older the chief consideration is the application and practice of moral knowledge, and the appreciation of such as it is found in literature, other art, and life. As the duty of elders is help toward self-help, self-activity, self-government, this principle applied to the practice of moral knowledge would mean that such practice, until essential self-activity is accomplished, must be through the consistent help given by elders. As said elsewhere, perfect freedom of choice and action should be given to children as much as possible, explaining beforehand the reasons for the requirement, allowing them

where necessary, to learn by harmless experience of reward and punishment, the truth of the teaching. Such explanation should include all necessary ideas, such as the nature of the force of habit, and so forth. Insistence should be needed only in important matters, and when placing them upon their own responsibility fails to influence the mind as it should. The attitude of mind upon both sides should be that of confidence, and except with younger children, where authoritative teaching may be needed, should be as free as possible from the element of personal authority. As with the individual in his own self-help, the right wish, memory, perseverance, or consistent continuity, and so forth, are needed by the helpers in the helping of others to help themselves.

The associated literature for reading to children may include among other things:

Ethics of the Dust.—Ruskin.
The Moral Teachings of Science.—Buckley.
The works of O. S. Marden.
Short biographies.
Suitable fairy tales and other stories.
Fables.

TRUTHFULNESS.

The necessity of truthfulness for the welfare and stability of society should be developed, and its nature as one of the fundamental elements of good character.

The nature of the conditions for truthfulness should be similarly shown—that the mind should be a pure medium for the impression of truth, and that consequently everything that clouds this medium should be avoided—anger, desire, cowardice, prejudice for or against others, prejudice against self in the form of too little self-esteem, prejudice toward self in the form of vanity or self-con-

ceit, and so forth. Truthfulness and honesty in mental perception are of first importance.

The fact that truthfulness, as expressed in speech and other conduct, lies in the impression that is given, may be developed. In this way truthfulness avoids exaggeration, underrating, deceiving, misleading, pretending, misrepresentation, misquotation, inaccuracy in statement, speaking of supposition or imagination as fact, and so forth.

There should be truthfulness not only as regards others, but truthfulness as regards self.

If in stating facts they cannot be recalled with exactness, it should be stated.

One part of truthfulness and honesty lies in frankly accepting just correction. Another part, somewhat similar, is to acknowledge honestly when one has been fairly beaten at any game or trial of skill.

When a person is truthful his whole character should correspond.

As the keeping of promises is a part of truthfulness, it follows that a promise should not be made unless there is a definite determination to keep it, the only prevention being a circumstance or circumstances beyond the power of the promiser.

Truthfulness regarding promises requires their fulfillment according to the impression which is clearly understood by all concerned.

They are not binding where their fulfillment is afterward found to be unlawful or impossible; where expectation is not aroused directly by the person promising, as where one person speaks to another in regard to doing something for a third person; or where made upon false representations made by another.

If a promise cannot be kept, word should be sent as soon as possible to prevent disappointment.

The nature of the natural and other punishment of un-

truthfulness should be developed—that an untruthful person may not be believed even when he speaks the truth, and so may suffer injury, and also that his untruthfulness, in injuring social relations, may injure others' welfare as well as his own. The reward may be shown in the general welfare, including his own.

In dealing with untruthfulness in children, the natural method may be used to teach a lesson when necessary, but not used longer than is needed. The immaturity of children must be allowed for, and they should not be held too strictly. Sometimes to overlook, sometimes simply to speak of the matter, is what is needed. The encouragement of untruthfulness through fear of punishment should be avoided. Children who are untruthful from an excess of imagination should be guided through a course of reasoning, not only to prove the wrong, but to cultivate the reasoning faculties. Such a fault often belongs chiefly to childhood. Where the defect is hereditary, or a persistent factor, it should be given more especial attention.

To protect the truthful from being taken advantage of by the unprincipled, it should be that under ordinary circumstances, when a person asks an impertinent question he forfeits the right to an answer, and in such a case the truthful person, in replying that he is not at liberty to speak, or in taking any other proper way out of the difficulty, should not be understood as being either affirmative or negative. There are times, such as when truth must be delayed, when to speak it prematurely might injure the welfare of others or self. Reticence should with truthfulness best protect rights and promote general welfare. Truthfulness, like kindness and various other virtues, requires discretion. Untruthfulness and so forth may be seen as accompaniments of primitive conditions.

JUSTICE TOWARD MATERIAL PROPERTY.

Proceeding from the material to the immaterial, from the concrete to the abstract, the nature of honesty or justice toward the material property of others is considered first, and as fundamental to it, the foundation of the right to material property is made the primary subject:

A person has an equal right with others to what is free to all, as for instance, to that which grows wild.

To what by physical or mental labor he has earned.

To what by gift, fair exchange, or inheritance through will or by law, he may receive, and so forth.

Though possession may have been accorded those who have acquired property through lack of a known possessor, it should be restored to the rightful owner should the latter afterward become known, and the other receive whatever compensation is due.

The nature of honesty should be developed—that in all transfers of material property, great or small, the full knowledge and free and unforced consent of the owner are necessary.

Justice forbids obtaining property by violence, or by any form of cheating, deceiving, false pretense, untruthfulness, and so forth, or by taking advantage of any form of mental incapacity, by appealing to weak points of character, or by using any form of mental influence, thus obtaining consent by psychical force, which constitutes a sort of psychical robbery.

Honesty requires that no one should accept more than is due when owed, except in case of gift, nor give less than is due.

In cases where a strict equity is impossible, then something more than justice should be given to others, but not less.

Justice and honesty forbid the adulteration of foodstuffs, the imitation of genuine wares, and so forth.

It forbids the defacing or other injuring of another's property, including borrowed and rented property.

With borrowed or rented property the necessary deterioration is understood. Loss beyond that agreed upon is paid by the borrower.

In regard to borrowed property of any kind, as to which there are no definite terms of agreement, all failure to return it affects the lender in the end precisely as though the motive upon the part of the borrower had been wrong so that care should be given to returning all borrowed articles as promptly as possible. Discriminating honesty in this matter demands that with such articles the obligation in regard to them stands until their actual return. In case of the death of the borrower the obligation to return the article borrowed rests with any who know of the fact of the loan, if it has not been specified by the borrower, and who have the power to do so, to see that the obligation is fulfilled. Vice versa, if the lender dies, the borrowed article should be returned to the lender's heirs or assignees.

In returning lost property an honest person will not seek to be paid for his honesty. When, however, the restoration of lost property involves the outlay of money or of valuable time upon the part of the restorer, it then becomes the duty of the owner to repay it fully. Unless what is restored is not of great value, it is at all times suitable for the owner, if he wishes, to give the restorer some token of his appreciation, according to circumstances.

The natural punishment to the wrongdoer, in offenses against material property, the necessary self-protection of society, the necessary reparation, and so forth, should be shown.

Justice toward life, health and person.

The necessity and various aspects of justice and kindness toward the life of others should be developed—to abstain from taking life, to save life, and so forth.

The same may be done in connection with duties toward the health and the person of others—to abstain from injuring and to aid in promoting welfare. Applications should be made, and reward and forms of punishment and reparation shown.

Justice toward immaterial property.

The difference in the nature of material and immaterial property, between physical and spiritual possessions, should be developed, and then should be shown the necessity for the same justice and kindness as obtains with material possessions, toward the immaterial possessions of others—character, reputation, original ideas, feelings, harmless personal affairs which are distinctly their own, and so forth.

From the observation and consideration of instances of both good and bad character, the necessity of good-will and good character, individually and generally, for the individual and general good and happiness, may again be brought to notice, with the fact that good character is one of the most valuable possessions.

The consequent duties of kindness and justice to the character of others should be developed, and the duties toward the character of self as regards that of others.

By reason of the force of example and influence, one of the first duties toward the character of others is for each to strive toward what is right in his own conduct, and to abstain from, and so help others to abstain from, all that might injure character. As fundamentally no one but self can injure the character of self, each being made better or worse by his own choice and will, the aiding of

the good character of others, and the abstaining from anything that might injure it, is here understood in the sense of help.

As heredity as well as environment is a factor in life, parents in bequeathing to children a tendency to good character, aid them.

The good character of others is helped by appeals made to good instead of evil qualities; by avoiding everything that weakens the power of resisting wrong, that arouses wrong or injurious thoughts and feelings, that blunts the moral sense, that holds up to ridicule or contempt that which is good, that looks lightly and carelessly upon wrong. Further justice and kindness toward the character of others is the holding up of good example, the strengthening of the power of resistance to evil, the arousing of right thoughts and feelings, the cultivation of the moral sense, the holding up to admiration that which is worthy, and so forth.

According to the theory as to unconscious influence, the presence of those who are lacking in good principles should be avoided by the young, who should be taught to seek the company of the good, and keep themselves within the radius of their influence. Sometimes an injury of such a kind may be partial, as where a person's freedom to do what is right would, under circumstances beyond his control, be handicapped by the character of others. As books form a society in themselves, the same rule applies to them—the right kind should be selected for children until they are able to choose such for themselves. Through first acquaintance with good ideals there should tend to be a distaste for the opposite. The same rules apply to other forms of art.

Another wrong to be avoided in regard to the character of others is tempting them to do wrong through bribery or reward for wrongdoing.

To indulge in various injurious emotions is under some circumstances to call forth the same in others, and so be a cause of harm to all concerned. This is particularly true with regard to anger.

The distinction between character and reputation it is necessary to develop—one is what a person really has, the other is what he is supposed to have. The two should correspond, but if there must be a difference, the character should be the better of the two.

It should be shown that although a person's character may be of the best, and his actions prompted by the best of motives, he owes himself a duty in caring for his reputation, as great injustice may be done him through his ignorance of the risk he takes—he should avoid the appearance of wrong.

The duties of kindness and justice toward the reputation of others may be developed—that no wrong should be spoken of others except where necessary to promote social welfare, or the good of the offender; to protect ignorance and weakness; and only to such persons and in such a way as is consistent with these ends. It should not be spoken from an insufficient, a malicious, or otherwise bad motive. With this may be repeated the teaching that no one should speak as true of others that which is not true, or that which he does not know to be true. If to illustrate a matter, the affairs of others must be referred to, it should be in a general way, without specifying as to the person.

Wrong motives should not be causelessly assigned to the actions of others. This applies to individual opinion equally with publicly expressed opinion. Judgment in private life and in small matters should be guided by the same justice and mercy that is required in public affairs. Carefulness not to misjudge is necessary also for the reason that a person may be absolutely right when mis-

judged, but may not explain himself because to do so would necessitate his speaking ill of others.

The unkind holding up of others to ridicule is an injustice, for some of that which may seem ridiculous is, when properly seen, a matter for sympathy instead of the reverse. Unless obviously harmless, ridicule is often an insult to those who do not deserve it.

Taking property rights and the law of kindness from the concrete to the abstract, then, as regards harmless personal affairs, idle curiosity would be the seeking to appropriate such property of others by force.

Gossip which is inconsiderate of such rights would be the disposal of another's immaterial property without his consent. In addition, according to the theory of telepathy, any unjust or unkind gossip about or criticism of others would be unconsciously known by the latter, and so be a cause of ill-feeling and inharmony, even influencing conduct. Then, according to the theory of mental suggestion, harmful and unkind thoughts of others would act similarly upon self.

Interference with the affairs of others, except for their recognizable good, and in emergency, or with the young and ignorant, would likewise be a violation of personal rights.

Various forms of justice and kindness toward the material welfare of others may be developed—not to interfere with, but to aid, and so forth.

The same may be done in regard to duties toward the happiness of others. It should be shown that no one should seek his happiness at the expense of that of others—that reciprocity is necessary.

The injury to individual and general welfare, and the natural and other punishment of offenders against the character of others should be shown, and the same of offenders against the reputation and other immaterial

rights of others. With some of the slight offenses against immaterial rights, it may be shown that the punishment is what may be termed an immaterial one, and the reparation, such as apology, the same.

MISCELLANEOUS.

The following teachings may be developed, their value and necessity considered, and applications made:

"Thou shalt love thy neighbor as thyself."

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

"Cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote that is in thy brother's eye."

"But seek ye first the kingdom of God and his righteousness; and all these things (food, clothing, and so forth) shall be added unto you."

"When thou doest alms, let not thy left hand know what thy right hand doeth."

He that is faithful in few things is worthy to be made ruler over many things.

"In honor preferring one another."

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

"Before destruction the heart of man is haughty, and before honor is humility."

"Whoso diggeth a pit shall fall therein."

"Let another man praise thee, and not thine own mouth."

"Overcome evil with good."

"Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart, so

is he." The meaning of these should be developed—that thought is conduct, and tending to express itself in action, is the source of speech and other conduct, and therefore of fundamental importance. In this connection the meaning of such teachings as "He that hateth his brother is a murderer," should be shown, and also the similar wrong of anger, envy, jealousy, greed, covetousness, revenge, ill-temper, hurry, worry, fear, sensuality, and so forth, and that in addition, such emotions may be a physical injury as well. It may be shown, however, that certain phases, as of fear, for example, are valuable in early stages of development, as a safeguard to prevent injury to ignorance, and so forth.

Other faults to be avoided are such as flattery, conceit, sarcasm, egotism, meanness, and so forth.

"Do unto others as you would have others do unto you." The fact of differing tastes must in some cases be recognized in connection with the golden rule.

"Know thyself." The first and most important of criticisms is the criticism of self.

In small matters which are not touched upon by public justice there should not be the spirit of revenge.

Among examples of what may be called practical moral maxims the following are given, and to them others may be added by children or teacher:

"Be just before you are generous."

"Least said, the soonest mended."

"Duty before pleasure."

"Penny wise and pound foolish."

"Well done is twice done."

"Actions speak louder than words."

"Practice makes perfect."

"Imitation is the sincerest form of flattery." This may be applied to conduct in the sense that it is better to do right than to praise others for doing right.

"Planning is half the battle." It is well to do work first in the mind, and then outwardly. With planned work, time and energy are used to the greater advantage of all concerned.

"New occasions teach new duties." The mind should be open to the facts of development and progress, individual and social, avoiding the extremes of being either rashly radical or rashly conservative. There should be care in establishing precedent, even in slight matters—in making a new move its possible results should be considered. On the other hand, to depend upon precedent in everything is to fail to progress. Machinery, for example, which was at first looked upon as an enemy of industry, is now seen as a necessary helper.

"A stitch in time saves nine." An injury should be remedied as soon as possible in order to prevent its effects from spreading and causing more.

Nothing that should be done today should be put off until tomorrow, and that which belongs wholly to tomorrow should not be done today.

The necessity of the avoidance of acting from caprice, or with no definite motive, or carelessly, should be developed—that such conduct may be as injurious in its effects as though the motive were injurious. The person who forgets to return borrowed property robs the owner in effect, if not in motive. The person who carelessly places an article where it is liable to meet with injury, as on or near the edge of a table, has a share in the responsibility if it is broken by being brushed off by some one in passing. In the same way, the person who puts or leaves, if another has left it, an unlighted or smouldering match, or anything of the kind, where it runs any risk of doing harm, is much to blame for any wrong consequences. It should be shown that the pointing of firearms under any circumstances is a similar risk, and an

offense against ordinary law. Unnecessary risk should be distinguished from that which is necessary—there are times for the latter, in business matters, in caring for the lives of others, and so forth. A variety of applications should be made.

It should be shown that ignorance, as well as wrong motive or thoughtlessness, may be a cause of wrong, individual or social.

When old enough, children should be taught right principles to guide them in regard to the earning, spending and saving of money, giving them their choice where it will do no harm, and letting them abide by it. This teaching should include that of the fact that capital depends upon savings as well as upon earnings. The necessity of such teaching should be shown—its nature as a preventive measure, a help toward self-help, and so forth. Proper instruction beforehand, as to the desirability or undesirability of a particular course of conduct should be given here as in other circumstances.

With both good and ill fortune the cause should be sought, and what is learned profited by.

As sense of proportion is needed—what is comparatively unimportant should not hinder what is of more real importance.

Duties in connection with the matter of habit should include that of making beginnings in the right direction, of not permitting habit, in unimportant things, to interfere with adaptability, and so forth.

The need of not only kindness but the sense of duty or obligation, not only love but equity, may be taught. This is expressed in "Thou shalt" and "Thou shalt not." Harm may come from faults of both omission and commission.

The need of meeting emergencies with proper reason-

ing and consideration instead of with injurious emotion, should be shown.

The necessity of both work and recreation should be developed.

The wrongness of profanity may be shown. It is wrong not only because possibly offensive to others, but as the expression of wrong thought or suggestion, and so forth.

From the fact that manual and mental labor promote the welfare of society and the individual, it should be shown that to obtain money through the element of chance is a failure to do justice toward society and self.

The nature and necessity of the following qualities may be developed, and many varied applications made. In connection with many of them it may be shown how their being carried to extremes should be avoided—how they are means between extremes. Courage, for example, is a mean between rashness and cowardice. Rewards and punishments as regards personal and general welfare should be shown.

Love	Moderation
Faith	Prudence
Humility	Economy
Kindness	Discretion
Magnanimity	Reasonableness
Charity	Judgment
Forgiveness	Courage
Humanity	Moral courage
Good-will	Heroism
Sympathy	Independence
Gentleness	Integrity
Patience	Incorruptibility
Obedience	Impartiality
Peaceableness	Decision

Hope	Firmness
Generosity	Self control
Thoughtfulness	Justice
Considerateness	Honesty
Courtesy	Equity
Attention	Self respect
Accuracy	Helpfulness
Order	Self-helpfulness
System	Resourcefulness
Thoroughness	Capability
Carefulness	Executive ability
Punctuality	The sense of duty or obligation
Promptness	The sense of responsibility
Perseverance	Faithfulness
Industry	Conscientiousness
Thrift	Trustworthiness
Cleanliness	Efficiency

To the above virtues are added those of social purity and abstinence from alcohol. Physical and other injury to the individual, and to the rights and happiness of others—the interference with and destruction of normal social relationships and conditions, in social impurity and in the use of alcohol, should be taught.

Examples of extremes in a general way are:

Of decision—obstinacy and vacillation.
Of economy—spendthrift tendencies and avarice.
Of industry—strenuousness and indolence.
Of peaceableness—quarrelsomeness and cowardice.

In making application of promptness, the return of borrowed property, the payment of obligations, and so forth, should be included.

The fact that indolence may be mental or moral, as well as physical, should be shown.

In the teachings of good-will, the avoidance of pride,

envy, and so forth, are to be included. There is, however, a right kind of pride—that which avoids wrong.

In connection with the teaching of independence should be taught the nature of social interdependence.

The principle of economy should include the avoidance of wastefulness, of using unnecessarily; it should include the using to the greatest advantage, and so forth.

In making application of moderation, that to health should be made, and the fact developed that to a great extent lack and excess, or extremes in various directions, are a cause of injury—in work, in play, in exercise, in eating, drinking, heat, cold, and so forth. Self-protection from infectious and contagious diseases—self-activity in preventing illness in general, it may be added here, should with other forms of self-protection, be taught to children. Such principles as preventing disease as a habit, through avoiding, as far as possible, its beginning and continuance, and the avoiding of risk in these matters, should be included. Carelessness in regard to illness threatens the general welfare of others as well as of self.

In the teaching of kindness should be that toward animals—their proper treatment, housing, feeding, without foolish extremes, and so forth. Where possible, gentleness in speaking to, and in leading or driving horses and cattle, for example, should have practical exercise. For animals in captivity, the approximation to natural conditions in various ways, and freedom from annoyance, are a part of kindness toward them. Much of the fear, apparent ill-temper, or other defect of some animals, may come from a general fear of the unknown common to undeveloped minds, or from ill-treatment, and kindness and gentleness are needed to have confidence and better feeling on the part of all concerned. Not only does kindness apply to the larger animals, but to the smallest ones, and to insects. They should not be unnecessarily injured,

In connection with the general duty of kindness is that of the proper return of kindness. Another element to be considered is that of disinterestedness.

In the matter of moral practice the relation of the will to reason and emotion should be shown—that it is the executive power—that morality lies in the execution of moral knowledge.

As helps in practice the following teachings may be given and applications made:

If anything that is right is to be done, the one sure way to know whether it can be done is to try.

In attending to a duty, facts that should be a matter of certainty should not be taken for granted.

Except for good reasons otherwise, what is undertaken should be finished.

There should be the right attitude of mind toward failure—if an accomplishment is right and possible, failure should mean the seeking of its cause, and another trial.

A strong will, like any other force, should be used and regulated in right channels, in order not to injure self or others.

Strength of character should not become obstinacy.

Wherever possible, it should be proven or made clear to children through their personal practice that the disagreeableness of any particular duty, great or small, lies to some extent in the thoughts of dislike or disagreeableness concerning them. From the fact that thought tends to express itself in action, the right attitude of mind toward a duty should be developed—that it should not be thought of beforehand as being disagreeable or difficult. Such preliminary thought must give the element of disagreeableness before as well as during its execution, and the opposite attitude of mind tend similarly, through suggestion, to make the matter more agreeable both before and after undertaking it.

In cultivating any good quality, in correcting a fault, or in making any form of self-improvement, the mind should be kept fixed upon the matter, when required, as is done in learning a piece of music. As with the latter each note is played slowly, with attention, until all can, with little conscious effort, be played as it should be, so, similarly, each occasion for the exercise of the particular form of good conduct, or other form of personal improvement wished, should be cared for at each opportunity, consciously or voluntarily doing the desired way until the latter is done unconsciously, accomplishing with ease the end sought.

In the care of character vigilance is necessary as elsewhere. One man may conquer a number of weaker enemies by meeting them singly, and even a weak will should both strengthen itself and conquer wrong by suppressing each injurious thought as it appears in the mind. A single such thought it is easy to conquer, but if it is harbored it makes the way easier for others, whose conquest is correspondingly more difficult. To suppress by substituting the opposite kind of thought gives the mind a start in the right direction, and where this is difficult, a a help toward it is suppression by diversion—directing the mind to some object of absorbing interest which is harmless. In the correcting of faults it is necessary to give the matter proper reasoning beforehand. To act upon momentary impulse may not give resolution the force and depth for persistence. After the resolution is once made, the good should be obeyed without thought or hesitation. In regard to good resolutions in general it should be developed that it is not the first of the week or the first of the year that is the time to begin to put them into practice—that now is always the one best time. The present moment is the one opportunity that is possessed—that is actually within each person's power.

BEAUTY.

"We require from buildings as from men, two kinds of goodness; first the doing their practical duty well: then that they be graceful and pleasing in doing it; which last is in itself another form of duty."

The duty of beauty is one of the secondary or minor moral duties—conduct, and accomplishment or work, should be primarily good or useful, and secondarily pleasing.

For the reason that some of the ideas connected with the teaching of manners cannot be developed without an understanding of beauty as a duty, the teaching of the latter is made prior to that of manners.

Through the guiding of observation upon examples of what is beautiful and pleasing, and what is otherwise, with the reasons why, to children's minds, it is so, the duty of beauty may be developed. However, as there is much of beauty that is not explainable, this must necessarily be taken into consideration.

The beauties of nature, from the minute to the sublime, and the beauties of the works of man, may be brought to their observation—in their original form where possible, and by means of pictures otherwise. Beauty in the minute may be shown by means of the microscope, the examples being snow-crystals, butterflies' wings, and so forth.

Beauty in moderation, as a form of kindness, it may be developed, should extend from within outward—beginning with the mind, it should express itself in the proper care of the body, dress, manner, immediate surroundings, buildings, cities, and so forth.

The beauty which is inward, and that which is the result of personal endeavor and care, are better than the outward beauty which is without them. The beauty

which is in personal power is that which cannot fa'e. Culture as a whole means that of the entire personality—physical, mental, and moral.

Cleanliness, neatness and order are a part of beauty. Dirt and disorder are, however, excusable where necessary or unavoidable. With these matters, as with other forms of good, there must be the warning not to abuse or misuse them—care must be taken not to go to an extreme and make a tyranny of order and cleanliness, a power for contention and discomfort instead of welfare.

Harmony, simplicity, and the variety and adornment which avoid over-elaboration, are important elements of beauty. In dress and surroundings, an unrelated combination of articles, materials, colors or designs is contrary to beauty. A beautified unity is the best rule. However, while order, regularity, and related organization are elements of beauty, there is a certain lack of regularity which is another element, but which must be cared for with discrimination, as there should be a certain orderliness even in the apparent lack of it.

As regards manner, the desire to cultivate the beautiful is often likely to overstep the mark and result in affectation, so that perhaps the best general attitude is simply the seeking to avoid what might in any way be offensive or unkind to others.

Dress is to such an extent a part of the personality that it should not be neglected, but on the other hand it should not be made too much an object of interest. To be neatly and properly dressed at all times, for work and for leisure, is a part of respect for others and respect for self. In the matter of dress, unity, harmony, proper quality, and suitability to the wearer and to the occasion, are some of the necessities. Good taste is more desirable and important than great cost or display. Dress for women should consider both health and beauty. Fashion

should be seen as existing for the individual, and not the individual for the fashion. Adaptation to individual requirements is necessary. Fashion as an institution is valuable as an aid in the cultivation of taste, in supplying the element of variety, and so forth. While recognizing its value the rule to "Seek elegance rather than luxury, and refinement rather than fashion," gives it a necessary modification. The proper care of clothing is likewise a duty to be taught—that it should be mended as soon as possible when required, and kept brushed and folded, or otherwise properly cared for when not in use.

Beauty in the house follows the same rules of moderation, harmony, proper quality, cleanliness, order, and so forth, which are necessary in other matters. Where there is a hesitancy or lack of assurance in the choice of objects, it is well to remember a general rule—that the simplest forms are always beautiful. With simplicity, however, the element of variety is a necessity as well.

The elements of beauty as applying to cities should be developed.

Moderation should be seen as giving to beauty the element of refinement.

With the teaching of the duty of beauty belongs the equally important teaching of its proper restraint—that while as a rule it is the necessary aid to good, it as a duty is to such an extent secondary that when it comes to a question of right, a higher necessity, where a regard for beauty would be a hindrance to good, or a weakness, beauty itself should be sacrificed. With good and truth, too much beautifying tends to obscure, and to weaken the force of the greater good.

The good and true, and then the beautiful, is the best order in which to hold these qualities in mind.

MANNERS.

In the teaching of the minor social laws to children, they may, as with other subjects, learn from observation of examples of good and bad manners given by means of play or representation, or from recited instances, they saying what they think right, why they think so, and whether the offense is against the primary duties of justice and kindness, or the secondary one of beauty. Other elements, such as use, are to be considered also.

The familiar teachings following are, as principles for development, given as a foundation for, and help toward, the better comprehension and development of the spirit underlying them. It should be made clear that manners should not be seen as a finish or adornment to be put on from without, but should be the outward expression of the right spirit within. Being a part of general moral training, their teaching is a help toward general moral perception and knowledge.

From the foundation laid, children may receive the further necessary training from others, which is best when they seek it self-actively.

They should learn, in connection with the duty as to the proper way in which various things should be done, that kind feeling, sympathy, sincerity, simplicity, straightforwardness, and the deference which springs from self-respect and respect for others, and not from servility, are among the fundamental beautifiers of the manner itself. Another element is grace, which comes from the controlling of the body by the mind. The knowledge of the proper way to do is, too, one of the necessary helps in overcoming shyness and awkwardness in children.

It should be developed that manners are morals in action—that they are self-government in small matters, and that the minor social laws have as a rule a foundation

in kindness and good sense. They are consideration for the rights of others in small matters—they are for freedom and protection from the small selfishnesses of others which the greater social laws do not touch, and unless a minor law is a survival of a custom which social evolution has caused to disappear, or is obviously absurd, it should be obeyed. Some social customs may be seen, too, as an unconscious avoidance of dirt, disease, and so forth. The minor, like the major laws, aid in promoting the general social welfare, and obedience to some of them as a part of actual character, is important. The reward and punishment of those who infringe upon the rights of others in the minor social obligations should be considered, and that, from small to great offenses, lack of respect, distrust, or avoidance, by others, are part of the punishment to those who persist in them.

As regards the making of introductions, the teaching of a proper but simple form of speech, suitable for children, such as "Elizabeth, this is Mary Brown," is best. With this should be the rule that younger persons should be presented to older, men to women, and so forth.

In making a call, or going to see another, there should be consideration for the convenience of the other in the time chosen for going, and in the length of the call. Leaving should be done promptly but not abruptly. Upon general principles it is best to have a set time for receiving others, as it is both justice and kindness to all interests. Under ordinary circumstances the length of a call should be the moderate amount of time prescribed by general usage. However, as children's calls are usually for the purpose of play, their stay is necessarily longer than that of older persons, but they should learn that under these circumstances as well they should leave promptly at the right time. In making such calls there should always be the proper consideration and respect shown to the parents

or others who may be present. Children should go to the door in a straightforward manner and ask for those whom they wish to see, and not call or whistle from outside to attract the attention of those within. Boys should either carry their hats with them, or put them in the place appointed for such things. In the case of those who are afflicted, calls and other forms of kindness should be shown.

It is desirable that where possible children should be asked in regard to their duty in these and other matters, instead of being told, in order to bring the information from their own minds, and help them to think and act rightly of themselves.

The various elements of proper behavior upon the street should be developed—the right way of lifting the hat, and doing so in parting as well as in meeting, the matter of precedence, the proper side of others on which to walk, the rule that conspicuousness in dress and general appearance should be avoided, that a person should not hum or sing to himself, nor stare at others, and so forth.

The proper conduct of boys and girls, and of young men and women toward each other, at home and abroad, should be taught.

In places of public entertainment or instruction, consideration for the rights of others requires that a person should as far as possible avoid making disturbance or annoyance.

Except under unusual circumstances, or among the nearest relatives or friends where it is understood, children should not, if at the house of another, stay for meals or over night, or in general make a visit, except by especial invitation beforehand.

In receiving, to any form of entertainment, an invitation requiring a definite reply, it should be answered

promptly, with acceptance or regrets, and the acceptance faithfully fulfilled. If accident or sudden illness prevent final fulfillment, notice of it should be sent as soon as possible. A call is necessary within a proper time after having been more or less formally entertained.

In being so entertained, there should be regard for host, hostess and other guests, those of the latter, in particular, who are alone, backward, or unacquainted, as should be the case under ordinary circumstances. Such conduct is best when it springs from genuine kind feeling. If a guest has a visitor there may, if desired, be a request to bring the latter if he is not already invited. After such entertainment some expression of appreciation is proper.

In the entertaining of others there should be the same regard for their comfort and pleasure.

No one should speak of the family or personal affairs of those under whose roof he has been, and of whose hospitality he has partaken, and those who entertain others should similarly refrain as regards their guests.

If circumstances are such that a person is not able to return the kindness of others in the same form in which he has received it, it should be returned in some other acceptable way.

In entertaining, or in being entertained, wherever the occasion demands it, each should take his fair share of any labor or responsibility not otherwise provided for.

When visiting others, the question as to who should first intimate a wish to retire for the night may be settled according to circumstances, by either host or guest. On general principles it is well for a guest to learn the usual hour of the family he is visiting, and conform to it, but in case this is very late, or far beyond the hours of general custom, a guest should be conceded an earlier time when necessary. The general comfort and convenience

should be considered in small matters as well as in greater ones.

A good general rule to be taught in regard to bestowing a person's society upon others is that if the exact happy mean cannot be arrived at, a trifle too little of one's society should be given to others rather than a trifle too much.

In addressing others, whether in person or by letter, it should be done simply, straightforwardly, kindly and respectfully. In both speaking and in being introduced, a person should look others in the face. There should be no carelessness in the manner. Moderation is the best—neither forwardness nor familiarity, nor backwardness, neither servility nor arrogance, neither effusiveness nor indifference, neither great slowness nor abruptness.

The saying of "How do you do," or "How are you," or mentioning the name of the person, instead of saying "Hello," in greeting strangers, especially those who are much older, and the saying of "Good morning," "Good afternoon," "Good evening," "Good night," "If you please," and "Thank you," upon the appropriate occasions, may be taught. The first mentioned applies more particularly to older children.

In replying to others "yes" and "no," either the name of the person replied to should be added, or a few words completing the meaning, as "Yes, Mary," or "No, they are not here," or the single words should be said in such a way as not to be abrupt.

With older persons and strangers, children should ordinarily wait to be addressed first, and should answer promptly and politely. Insolence or impertinence is a rudeness which corresponds to the physical unkindness of a blow.

When among others, a person spoken to should first be addressed by name, to call his attention.

In sitting and standing the simplest attitude is the best. In standing, the body should be held straight, with as little tension as possible, and the arms held simply, avoiding holding the elbows out. The feet should be set straight upon the ground, with the toes out. For walking, the rules are much the same. The head and shoulders should be held up, and the feet lifted, and not dragged.

In sitting, there should be relaxation without lounging, and with the simplest position—the feet should not be twisted about each other, nor about the feet of the chair, and should be kept fairly close together.

At the table the chair should be placed straight, and at a moderate distance—neither too close nor too far away. The body should be held straight, and with older children, the feet rest properly upon the floor.

Following this should be the teaching of the right placing of the napkin upon the knees, and the proper replacing of bib or napkin at the end of the meal, together with the correct handling of knife, fork, spoon, dishes, glasses, and so forth. With all but small children these should be held with the fingers only, and not with the whole hand. In using the knife and fork for such as cutting, the forefinger should be placed upon the back of each. In using fork or spoon for taking food, they should be held between the thumb and forefinger, the second finger resting underneath, and the other fingers below, in their ordinary position. The handles of cups, and the stems of glasses, are held in much the same way. The right hand should be used in conveying food to the mouth with fork or spoon, and with these only, and in taking bread, or helping self to other articles of food when they are passed. In helping self to such things as bread, only one piece should be taken at a time. The knife and fork, after being used, and when passing a plate or dish, should be laid parallel at one side of the plate. The spoon should

not be in the cup while drinking, nor after it has been used, but placed in the saucer. China and glassware with handle or stem should be held by handle or stem. A plate or a dish should be held with the thumb on the upper side, and the fingers on the under side. Nothing should be passed while holding knife, fork or spoon in the same hand. Soup should be taken from the side and not the end of the spoon. Bread should be buttered in small pieces. Only a moderate amount should be taken upon plate or other dish at a time.

Only what is close to a person should be reached for—otherwise he should ask to have what he wishes passed to him. In asking for anything at the table, the person who is wished to pass it should first be addressed by name unless his attention is obtained by sight. Such a wish should be expressed in the form of a request and not a command, nor should the request have the tone or inflection of a command.

Under ordinary circumstances a person should eat what is set before him. If it is of such a nature that it would be wrong for him to eat it, or it would make him ill, or if he is not hungry, or there is some constitutional peculiarity which makes it very offensive, he is then excusable. Caprice in regard to food not only injures its possessor in the fact of capriciousness itself, but unjustly puts others to unnecessary trouble. To allow one individual's preference to rule at table is an injustice to the others, and for each to have his caprices considered is unfair to those who prepare food, so that as long as the latter is wholesome and properly prepared, a general concession to the rights of all is to eat what is provided, and to provide a proper variety. In order to help in avoiding capriciousness in regard to any new food, it is well to allow a child to be properly hungry, and then to give it only a small amount, and without the suggestion of any

possible distaste. This is better than to attempt to force it to eat after a distaste, capricious or natural, has been formed, or if it is not sufficiently hungry. Ordinary preferences and differing individual needs, however, should have the necessary allowance made.

Too much discussion of food should be avoided.

To eat slowly is necessary both for health and appearance. Only a moderate amount should be taken into the mouth at a time, and care taken not to speak with the mouth filled, and to avoid noise in both eating and drinking.

No food except what is necessarily eaten so, such as bread, should be eaten with the fingers. The correct and sensible handling of various kinds of food should be developed. A good general rule is that nothing that can be eaten otherwise should be eaten with the fingers. With bread the reverse is the case—the fingers are used both in eating it and in taking it from the plate.

Individual preparation of food in fantastic ways after it is served should be discouraged.

What is wished should be simply accepted or refused, with no remarks as to the reason except where there is a necessity to explain what might otherwise seem strange.

The child who cannot be trusted to help himself justly as regards the rights of others, should be helped by others to his food until he is ready to do right.

If anything objectionable is discovered in any food, there should be no remark made, nor attention called to it —it should simply be let alone. Where, however, it is necessary that the food should be removed, the matter should be brought to the notice of the proper person without attracting the attention of others.

In the case of accidents at table, they should have as little disturbance made, or attention drawn to them, as

possible—only what is absolutely necessary to amend matters should be done at the time.

Food which has an odor which may be objectionable should not be eaten before going among other persons.

No one should eat or drink from receptacles containing the common supply.

Neatness in dress, clean hands and face, and brushed hair, are a part of good behavior at the table.

Different forms of consideration and thoughtfulness for others at the table should be developed.

Except at a public table it is necessary to ask to be excused when leaving the table before others.

In addressing others by letter, respect toward them and toward self should be shown by the neatness and general good appearance of handwriting and paper as well as in the manner of the letter itself. Both business and other correspondence should have their forms learned, and each used in its proper place.

Conversation should not be for self-display, but for the good and pleasure of all. It should not be forced upon others, but moderated to respond as far as possible to real need, and to accord with kindness. Topics which are found to be a source of contention should be avoided or dismissed, or the discussion of them undertaken in the right spirit—that of willingness to learn the truth. There should be kept in mind the teaching that the moment a person becomes angry in an argument, or refuses to listen to reason, he ceases arguing for the truth, and begins arguing for himself. All acidity of speech, all petty malice and spite, should be avoided. The one who first conquers self in this respect helps others to conquer, and so promotes the general good. Care should be taken not to allow rudeness upon the part of others to provoke rudeness in self.

No one should interrupt another in his conversation.

if emergency makes such a thing necessary, the person interrupting should ask to be excused. What is known as hinting, which is a lack of consideration for the rights of others, should not be indulged in. In conversation a person should not talk constantly of himself and his affairs—the rights of others demand that their interests as well should be considered. Slang should not be used habitually.

In conversation the voice should be kept moderated, and too much gesticulation avoided. Where a person joins others who are conversing, he should be made acquainted with the subject of conversation. If when engaged in conversing with others it is necessary to leave before they do, the person leaving should ask to be excused. In ordinary conversation unpleasant topics should be avoided. In general speech, and in pronunciation, carelessness should be avoided on one hand, and affectation on the other.

Care should always be taken not to hurt the feelings of others. Any fault over which a person has no control should not be mentioned in his presence, or unkindly commented upon out of it. Deliberately to hurt the feelings of another is a wrong under all circumstances, but its real injury is to the one who is guilty of it. No one should act in such a way as to cause others, even though mistakenly, to suppose themselves the object of unkind remark or ridicule. Not only should a person avoid thoughtlessly giving offense to others, but he should not easily and causelessly take offense—often what seems rudeness may be due to thoughtlessness, ignorance, shyness, or misunderstanding.

Children should not only speak but act respectfully and politely to elders and others, avoiding any form of rudeness.

In making gifts no one should give to others anything

of which he does not have a fair assurance in his mind that it will give pleasure or benefit to the recipient. A gift, in its quality and the manner in which it is sent, should express both kindness and respect. Where possible it should combine both use and beauty. It is better to give another what is wholly useful, or what is really beautiful, or both, if its cost is only a penny, than to give what is useless or otherwise undesirable, however great the cost. Considering, as far as one person may know another's tastes, what would be acceptable to others, doubles the kindness of the gift. A gift should as far as possible fill a real need or wish, and not be a superfluity.

There should be prompt acknowledgment of gifts, and of other kindnesses as well.

With those who are comparative strangers, gifts should not, under ordinary circumstances, be expensive.

Children should not correct elders in public. Except in case of immediate necessity, if the latter have made any mistakes they should, as with children themselves, have the matter discussed in private. Not only with elders, but with others, if advice or correction is to be given, except in trifling matters it should not be in public. The honest acceptance and grateful acknowledgment of kind and just advice is a part of honesty in general. This should not lead a person into attempting to please every one, which, as is said, ends in pleasing no one. Nor should it make him feel at liberty to interfere with his neighbor's affairs at all times and seasons.

The fingers should not be put into the mouth, the teeth picked, the head scratched, or the finger nails cared for in public. Respect and consideration for others demands, too, that no one should expectorate in their presence. If such a thing is unavoidable, the person expectorating should ask to be excused. Upon general principles, too,

such a matter should be cared for in the ways which best safeguard both public health and appearances.

Unnecessarily offending or irritating others should be avoided, and slight resentments should not be allowed to grow into greater ones out of proportion to the cause.

A person, in differing in opinion, should not contradict another, but ask to be excused or pardoned, and then say what to the best of his ability he knows or thinks to be the case.

When unintentionally rude, or when guilty of an accident or mistake, a person should beg another's pardon, or ask to be excused, and if any further reparation is necessary it should be made.

No one should unnecessarily interrupt another who is reading or writing, or when he is busy with duties requiring close attention. If it be necessary, the person interrupting should ask to be excused. No one should give another unnecessary work, or expense, or take up another's valuable time. No one should read over the shoulder of another person. In speaking to others, a person who must cough or sneeze should turn his head away. Children should not make personal remarks to or ask personal questions of others, especially in public.

The room of another should not be entered without first knocking and obtaining permission.

No one should listen to a conversation not intended for him, or read letters belonging to others except where given to him to read by the writer, or by the receiver with the writer's permission. Where a person is so placed as to be an accidental listener to others he should either remove himself, or make the fact known to them. The same principle applies in cases where children ignorantly speak to others of family matters—they not only should not be encouraged, but not permitted. The rule not to be a talebearer applies to a child's own family

as well as to others. Such rules, it should be taught, apply to ordinary harmless affairs.

The embarrassment of others should be avoided.

Precedence and consideration should be given to those who are older, proper care to those who are younger and weaker, and protection to the ignorant.

No one in the presence of other persons should covertly show ill-will toward another.

All practical jokes which have the nature of sudden shocks should be abstained from, as they are not only inconsiderate of the ordinary rights and feelings of others, but may be the cause of serious injury. Nudging another or striking him roughly, are too, a lack of consideration.

The hands and not the mouth should be used for holding; the proper implements, and not the teeth, for cracking nuts, cutting, and so forth. Articles to be given to others should be handed and not thrown. Doors should be closed without slamming them. Toying with buttons, or with articles on the table or elsewhere, and tapping with the feet or fingers, should be avoided.

The evil of self-consciousness in its various forms should be avoided. The tendency to apply to self the flattering remarks of others, and on the other hand to apply to self the unflattering ones, and so in the latter case to take offense, should equally be discouraged. In the remedy of this it should be taught that in many cases others are not thinking of the self-conscious person nearly as much as he is thinking of himself—that he is the one who is doing the greatest part of the thinking too much, of which he complains. General reasoning on the subject is another means needed. In the matter of remarks, many are thoughtless, and many are those which are necessarily made at all times. In addition to this it should be remembered that those who seek to do

right will not intentionally make unkind remarks, and will desire as well not to be guilty of unintentional ones. Over-sensitiveness on one hand, and lack of proper sensitiveness and feeling, on the other, should be guarded against.

In regard to complaints of the selfishness of others it is well to look first to see if any part of the complaint is due to the selfishness of self, in order not to consider others selfish or unjust because the selfishness of self cannot have its way with them.

Justice and kindness to others requires their application to the rights of the dead as well as of the living—there should be no advantage taken of the rights of others after death, when they are not present to defend them, or to carry out their own wishes. What would be to their advantage in such respects is due them.

In ordinary social life, as in business, no one should influence another to suit himself, when it is to the other's disadvantage, as this is an interference with personal rights. The other person should either not be influenced at all, or else to his advantage

General justice requires not only that a person should not do injustice to others, but that he should not permit others to do themselves injustice.

In regard to the making of apology it should be made clear that it is not the giving of apology that injures dignity, but the failure to give to those to whom it is due, and that it should be given honestly.

The meaning of the term refinement should be developed, and have application made to speech as well as to other elements of conduct. This, too, requires avoidance of the extreme.

The same may be done with the ideas of honor and nobility, referring to the latter as regards quality of mind as well as principles.

In connection with the words "lady" and "gentleman," it is well to teach that whether ladies or gentlemen, human beings are first of all men and women, and that consequently, for general use, the latter applies best to all. It is quite proper, otherwise, to use the words as a term of courtesy, and in referring to those who possess the qualities of a lady or gentleman. It should be made clear that both major and minor morals are the requirement for the latter, and that neither riches nor learning are necessary.

As a matter of related interest, as well as warning against carrying affairs to extremes, a short reference to the story of chivalry may be made—its origin, its connection with Christianity and Gothic characteristics, the vows and duties of a knight, and so forth, including mention of the Chevalier Bayard, Don Quixote, and any other in relationship, whose name may arise. The good which has survived, as evidenced in modern character and manners, should be shown.

An important caution to be taught is that against allowing regard for the minor morals to obscure the major morals, to develop into weakness, or become belittling to the character.

A part of the varied application of moral laws and principles is that made to family relations, and to the various vocations, governmental and industrial. This is to apply to the details of conduct relating to vocations, the given duty in regard to material and immaterial rights and property, the right spirit, what of manners and other minor duties is required, and so forth. The following list is given as a beginning, to which children themselves may add, as self-activity adds to their interest, and to the force of the impression:

Parents and children;
General family relationships;
Self as regards both self and others;
Executives;
Army;
Navy;
Judges;
Lawyers;
Legislators;
Clergymen;
Educators;
Writers;
Artists;
Dramatists;
Actors;
Physicians;
Nurses;
Public institutions;
Bankers;
Brokers;
Insurers;
Merchants and consumers;
Manufacturers;
Contractors;
Farmers;
Policemen;
Preparers of food supplies;
Those in charge of various public utilities;
Transportation companies;
Work in the home;
Employers and employed;
Manual labor—different kinds;
Citizens—civic duties.

Duties in regard to vocation itself, as concerns the welfare of others and of self, may be developed.

The suitable ethics may be applied to the reciprocal relations between industrial bodies, and the public or the individual, and those of such bodies to each other.

Similarly, the application of all suitable moral principles may be made to the relations of nation and individual toward each other, and those of nations to each other.

Application of the different moral principles should be made to a variety of the smallest details of conduct.

In addition to others, fundamental business laws and customs should be taught to children. It should be shown, and the reason why—the protection of the rights of all concerned—that these should where possible be followed in many ordinary transactions, and in small matters as well as in formal business affairs.

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